An Aduertiſement to the Viewer.

As painting needleſſe is to beauteous lookes,
Such are gay Frontiſpices to good bookes:
And vertuous men for matter will approue,
This handful's worth, how e're the manner moue:
To yong, and old, high, low and all conditions,
Cato giues plenty of ſage Admonitions.

Legenti præmonitio.

Commendes hoc, aut emendes, nomen inertis,
Ne Momj ſubeas (candide Lector) opus.

An Aduertiſement to the Viewer.

As painting needleſſe is to beauteous lookes,
Such are gay Frontiſpices to good bookes:
And vertuous men for matter will approue,
This handful's worth, how e're the manner moue:
To yong, and old, high, low and all conditions,
Cato giues plenty of ſage Admonitions.

Legenti præmonitio.

Commendes hoc, aut emendes, nomen inertis,
Ne Momj ſubeas (candide Lector) opus.

A HANDFVL OF HONESTY.

OR,

CATO *in Englisſh Verſe.*

Whereunto is prefixed

A proper Preface of the Tranſlator,

And annexed,

A three-fold Table directing

to varietie

1 Of Leſſons for all ſorts of perſons.
2 Of Copies for Writing-Schollers.
3 Of Poeſies for the Houſe and Schoole.

By I. P. *Louer of Learning.*

Non } *omnibus* { *dormio.*
Sed } { *vigilo.*

LONDON,
Printed by *Auguſtine Matthewes*, for *Richard Hawkins*, and are to be ſold at his Shop in Chauncery Lane. 1623.

BIBLIOTHECA · MEDICA · NAT.

TO THE RIGHT HONORABLE AND HONOR-WORTHY THE IVDGES AND Patrons of Law and Equitie.

AND

To the Right Worshipfull, and Worshipfull, the Masters, Benchers, and Presidents of the Honourable Houses of Court and Chancery.

TO you that vnder God, and our good King
Make Right, like downe-prest Camomile, to spring.
To you, by ancient practise, & true merit,
Crown'd with rich honors, which your harts inherit
These Papers deckt with Precepts, I present,
Not to instruct you, as a Tutour bent;
(For that were to increase the Rich mans goods,
Or to supply with streames the Ocean floods)
But as a Pledge of my deuoted minde,
To men of pious life, and well inclinde:
Presuming, though my learning be but small,
Your Goodnes my good will will weigh withall:
For greatest Princes haue been much contented
With simple Presents cheerefully presented:
And God (their President for Imitation)
Looks for the Heart before the Hands oblation:

O then (most Worthy) of these pithy, sage,
And golden Sayings daigne the Patronage;
The rather, since they be the same translated,
Wherewith at Schoole you were initiated:
And for that Roman Censor *Cato's* sake,
From whom the worke did prime-inscription take:
For that it doth rare Sentences containe,
Deseruing to be father'd on his braine;
Who being first a Pleader high in grace,
At length possessed the chiefe Iudges place;
And for his vertues liu'd so nobly fam'd,
That men best-manner'd were *Catones* nam'd.
Nor surely is that Appellation due,
In this worst age, to any more then you.
Whom then may I so properly select,
As your graue Worths my Labour to protect?
Protect it therefore, humbly I request,
Or with your praises let the fame be blest:
Then shall it (though with Enuies brood immur'd)
Passe freely, as with *Hermes* Rod secur'd.

My selfe to Patrons so heroick found
In all submissiue dutie euer bound

Iohn Penkethman.

Ad vniuersos in regno *Britannico*, tam *probitate quam doctrina decoratos Ludimagistros* Dodecastichon Interpretis dedicatorium.

ARtis Grammatica Doctores atque Columna,
O & Calliopes Angligenumque decus:
Vobis ista dico, non mores, more Magistri,
Vt vos studiam, præcipiamue bonos.
(Ad mare talj etenim latices deferre videret
Officio, granidis mel apibusque dare)
Sed modo denotj monimentum & pignus amoris,
Vt maneant vobis discipulisque mej:
Quos vero istorum potius protectio tangit,
Quam quj gymnasijs ipsa Latina docent?
Vos igitur gratũque ratũque tenete libellum
Patronj & proprij protegit ote, meum.
Sub quibus (inuidiæ quanquam circundatus armis)
Mercurij (tanquam verga animatus) eat.

Ad studiosos Discipulos Hexasticon.

SI dictata probis præceptis vestra vel aptis,
Themata dogmatibus non decorare piget:
Si cordj est vobis, comptos perdiscere mores,
Et bene viuendj noscere rite viam:
Vt Cato præcepit Romanis, carmina verbis,
Indice, materuis quærite nostra, duce.

To all industrious Masters of the Pen.

LOe, you whose exquisite and honour'd skill,
(A liberall Science worthy to be stilde)
Keepes in renoun'd esteeme the fether'd Quill:
By whom great matters from confusion wilde
Are brought to order, whose recording aide,
Supports the chiefest Calling, Art, or Trade.

Loe, a sententious Treasure I prefer,
For needfull vse to your most actiue hands,
A treasure, if true Wisdome doe not err, (lands:
Worth more then manuall knowledge goods or
This then for Copies to your Schollers giue,
So may they learne at once to write, and liue.

To all carefull and vertuously-disposed Parents and Housholders.

IF hauing Children you would well instruct them,
And vnto God through Vertues way conduct
If you with prudent Precepts do not scorne (them
Your Hearts to fill, and Houses to adorne:
Or if vnskil'd you couet to discerne,
What good your Sonnes from Latine *Cato* learne:
This Booke in price and in proportion small,
Yet Great in matter, satisfies you all.

The

The Translators Preface

To

The beneuolent Perusers.

THe Doctrine of Wisdome (like running water) ought to be common, because, by how much any one instructeth others, by so much he multiplieth and acquireth wisdome to himselfe according to that. *Qui alios docet, seipsum instruit*, He that teacheth others, learneth himselfe. For Knowledge is described to be, an incomparable Treasure, and a noble possession of the minde, which being distributed by parts taketh increase, and disdaining a couetous possessor, without destribution quickly decaieth.

I therefore considering that the Morall Distichs intitled *Cato* being in the Latine tongue, were learned and read onely in Schooles by Children, and desiring to spend my vacant houres in some commendable study for the benefit of my Country, (to which ende especially we are borne) conceiued it a worke of worth to translate the same in our Mother tongue, both for the instruction of such Parents, and others, as were ignorant of the Latine, and for a generall vse for which they were intended, as hereafter in this Preface I shall declare.

But first let me search into, and expresse the foure fold cause of this worke, that concurreth to the ordering of euery thing, to wit, the *Materiall*, *Finall*, *Efficient*, and *Formall cause*.

The *Materiall* cause or matter of this Booke (which is the same) are the foure Cardinall vertues *Prudence*, *Iustice*, *Fortitude*, and *Temperance*, which are called Cardinall, by a Metaphor or Figure, of *Cardo* a hinge, because as a dore is turned on the hinges, so all other vertues are reduced to to these foure, as formes to their kindes. The first introduceth or bringeth in, because a man

man through Wisedome is brought vnto Seiences and Vertues. The second directeth, because a man is directed by Iustice to the kingdome of Heauen. The third ouercomes, for a man is said through Fortitude to ouercome his spirituall Enemies, *the World the Flesh, and the Deuill.* The fourth tempereth, for it teacheth vs to liue soberly in this world and to abstaine from carnall desires. All which vertues, with their seuerall Daughters or Branches are copiously handled in this Booke.

The *finall* cause is profit, both priuate, as to the Authours owne sonne, and common as to vs; for by perusing this Booke like prudent Husbandmen, wee may extirpe or root out vices, and sow the seedes of vertues in our hearts, whereby with Gods assistance wee may auoyd the calamities of this present life, and that to come.

The *efficient* cause is the Authour of this Booke, which is vnknowne or very doubtfull, so as it may bee called *Apocryphus*, a word signifying, *greatly obscure*: For the famous Philosopher and Historiographer *Plutarch* setting forth (amongst others) the liues of two vertuous and learned men, bearing the name of *Cato*; th'one *Marcus Portius Cato*, called also *Censorinus* of being *Censor*; th'other likewise, *M. P. Cato* called also *Vticensis* of *Vtica* where he slue himselfe whom hee further distinguisheth with the additions of *maior* the elder and *minor* the younger, sheweth that *Cato maior* died before, and *Cato minor* in the time of *Iulius Cæsar* and that (notwithstanding the saying of *Iuuenal*, *Vertitur o cælo cecidit Cato*) *Cato maior* had two sonnes whereof th'one had also a sonne, and that sonne the like. And th'other had two sonnes, whereof th'one was father of *Cato minor*. And that *Cato minor* had a sonne, the whole Progeny bearing the name of *Cato* who were all extinct before the tyme of *Augustus* the second Emperour of *Rome*.

But I obserue in the Preface to the second Booke of these *Disticha*, that the Authour aduiseth the Reader, if hee desire to know the *Roman* and Ciuil warrs, (which were those betweene

Iulius

Iulius Cæsar and *Pompey*) he should search *Lucan*; whereby it is euident that this Booke was not before *Lucan*, who writ his worke after the time of *Iulius Cæsar*, and consequently none of the *Catones* could possibly be the Author thereof. And therefore some father it on *Seneca*, who was Tutor to *Nero* the fifth Romane Emperour; others on golden mouth'd *Chrysostome*: And it was attributed to the Poet *Ausonius*, by *Baptista Pius*, (whose opinion some haue lately followed) whom *Ioseph Scaliger* in his *Ausonian* Lectures sharpely reproueth, and plainely confuteth. Whereupon may be said,

Iudiscussa manet, & adhuc sub Iudice lis est.

The strife no Iudge did yet decide,
But vndiscust it doth abide.

Yet some say it is thus intitled, *Incipit Ethica* Catonis, *The Morall Science of* Cato *beginneth*; not because *Cato* composed it, but to the end it might bee of the more authority. Others say the Title is thus, *Incipit* Tullius *de præceptis* Catonis; and that he composed this worke when he first entred Rhetorick, but called the same by the name of *Cato* (as his Treatise intitled, *Cato maior de Senectute*) that it might be the more willingly receiued: which *Tully* also (as *Plutarch* recyteth in the life of *Cæsar*) writ the praise of *Cato minor*, and inscribed it *Cato*; and now it is intitled, *Libellus elegantissimus qui inscribitur Cato*, that is, a most elegant booke inscribed *Cato*. And the same *Scaliger* in th'afore mentioned place saith, that these Distichs were inscribed with the name of *Cato*, because the goodnesse of *Cato* was knowne to all men by way of Prouerb; for good men, and of most approued manners, in those dayes were called *Catones*. And such is the censure of the learned *Erasmus*, expressed in an Epistle prefixed to an auncient Latine Edition of these Distichs (wherewith the Greeke of *Planudes* is intermixt) *Catonis* (saith hee) *ob id tantum arbitror dici quod Sententias habeat Catone dignas*. I suppose it to be called *Cato*, because it hath Sentences worthy of *Cato*.

And

And this name of *Cato* was first giuen to *Cato maior*, (as *Plutarch* affirmeth) for his skilfulnesse in affaires. For (to Etymologize the word) it may be deriued of *Catus* a Cat, because he was craftie as that creature, or rather of *Catus* an old syncopation of *Cautus* interpreted, wary, subtill, and skilfull. Yet *Tranquillus* makes mention of one *Valerius Cato* a Grammarian at Rome, who taught many, and of noble stock, in the time of *Scylla*, whose fame these verses record to vs.

Cato Grammaticus Latina Syren
Qui solus legit & facit Poetas.

Which may I thus Translate,

Grammar-learn'd Cato *that the Latine readeth,*
Euen Syren-like alone and Poets breedeth.

Whereby it may be coniectured, and it is probable enough, this *Val. Cato*, if any of the name, writ this Booke, especially, for his Schollers instruction and education in vertue, and generally for the benefit of the Common Wealth, as *Socrates*, *Isocrates*, and others instructed their Countrey in morrall vertues, by way of Precept. To conclude, for my part, seeing the name or person is not so much to bee traced out or regarded as his good Doctrine, I will not certainely ascribe the penning of these Precepts to any one particular man or more, more then *Erasmus Maturinus Corderius*, or any others haue done in their precedent Comments, or Translations, but leaue the deciding thereof as a Schoole-question to the deeper Schollership of others.

Now the *formal* cause is, the manner of composing this Worke, which is two fold, to wit, in Prose, as the Preface, in Verse, as the Execution or Treatise; for he vseth an Hexameter stile distinguishing his worke into foure parts. Wee must note therefore that the Author premiseth a Preface to his worke, or the first Booke thereof. In the first part of which Preface, considering that

that men beyond measure gaped after worldly desires, and were remote from the way of Truth, he promiseth to giue them ayde. In the second, he speakes to his Sonne, and all others in the person of him, insinuating vnto them an order of well-liuing. In the third, he treateth of Diuine worship. In the fourth, of pietie towards our Parents and Kindred. And in the fifth and last, hee handleth vertues and Sciences and warnes vs to beware of vices. Which Preface being ended, he sets vpon the Treatise, where he executes in Metre, what he premised in Prose, for profit, delight, and ornament, and that it may be more firmely committed to memory, euery Distich, or two Verses, (for so the word signifies) containing a Precept, and (for the most part) a Sentence, teaching vs our duties towards God and man; as also how to demeane our selues in all estates and conuersations. So that whosoeuer was the Author, it worthyly deserues, not onely of all sorts to be gratefully receiued, diligently perused, dearely esteemed, and faithfully obserued; but to bee translated into the vulgar tongue of all Nations.

Neuertheless, let me by the way admonish and forewarne you (which *Erasmus* hath omitted) to beware of some fewe of these Precepts, which I haue noted with an Asteriske thus * being in part Heathenish, and contrary to Christian Doctrine, or not fully therewith cohering, as their seuerall Annotations in the last leafe of this Booke, vnder the Title of *Necessarie Notes*, &c. doe make manifest.

But all the rest being iust and appertinent to our faith and good carriage (though they may not bee compared to that Booke of Bookes, the sacred Scripture) we are not onely to credit and follow (as Saint *Augustine* teacheth in his Booke *De Doctrina Christiana*) but to challenge and retaine them euen as our owne, the rather for that the Author is not knowne, and if he were, being a Heathen, he is indeed no right owner thereof. For God made manifest his wonderfull power and wisdome in the hearts of the Heathen or Gentiles, chiefely for the better instruction and confirmation of the faith of Christians to come, Graces and Guifts being

being not now so plenteously bestowed by him as in ages past.

Lastly, for my study and labour, in this present worke, not onely by mine owne consideration and desire as aforesaid, but by th'aduise of diuers worthy Friends I was thereunto animated, and am now cherished with an assured confidence, that you will not reiect nor neglect it, for th'unlearned style or rudenesse of my pen, but rather louingly accept it, in respect of the excellent Counsels and sentences it conteyneth and for my good will and great paynes therein expended as may appeare, not onely in the Translation of the verse, but in th'addition of a Threefold Table at the end by mee diligently and elaborately ordered and contriued, both for pleasure and profit, and for the better vse of the originall, whereby may be readily found any document and sayings therein conteyned, either for Grammar-schollers to insert and apply in their Theames and other exercises, or for Children to bee taught at the Reading-schoole, or for their Copies at the Writing-schoole, or for Men and Women vnlearned not onely to read, vnderstand, and learne, for the furnishing of their hearts and behauiours, but to adorne their houses, with good and Godly Poesies, aswell for dayly obiects to their owne optick senses, least being out of sight they should bee also (to vphold the Prouerbe) out of minde, as also for the instruction of all Commers or friendly visitants, that haue not beene so happy as to reade the whole worke which representeth both the beauties, and blemishes of the minde, and manners; as a Christall mirror or looking-glasse, the Conditions of each Countenance, for which cause I may iustly intitle it *The mirrour of the minde* and so leaue it in your handes as *A hand-full of honesty*, not vegetatiue like the weed so called but rationall philosophicall, and for the most part, theological; wishing your eyes may neuer part from it, nor the clapper of your lips take intermission before your hearts and such whose eares attend you bee edified by the discipline ensuing. And

so

To least vnto mee you allude the saying of the Philosopher, when hee cryed *Hue Citizens shut your gates that the City runne not out*, I here conclude mine, and give place to the Authors Preface.

CATO *his Preface to his first Booke of Distichs.*

PErceiuing how greatly men did erre and go astray from the way of Well-liuing, I thought good to impart some ayde and aduise to their weake vnderstanding, chiefely to the end, that they might liue in commendable wise, and attaine to honour; Here now (my most deare Sonne) I will teach thee by what meanes thou mayst order the manners of thy minde. Reade therefore these my Precepts, in such sort, that thou maist perfectly vnderstand them. For to reade any thing, and not vnderstand it, is to neglect what thou readest.

His short Precepts in Prose, translated in Verse.

1 *TO God pray humbly.* 2 *Loue thy Parents deare*
3 *Embrace thy Kindred.* 4 *And thy Master feare.*
5 *Keepe safe all matters to thy charge committed.*
6 *And to the pleading place be throughly fitted.*
7 *Conuerse with men of honest conuersation.*
8 *Come not to counsell without Inuitation.*
9 *Be cleanly.* 10 *And a kind saluting speaker.*
11 *Yeeld to the stronger.* 12 *And forbeare the weaker.*
13 *Thy goods preserue.* 14 *Thy chastitie retaine.*
15 *Care wel.* 16 *read books,* 17 *& beare them in thy braine.*
18 *Looke to thy houshold.* 19 *And be courteous knowne.*
20 *Nor angry without cause.* 21 *And mocke thou none.*

22 None doe thou mocke in misery or need.
23 Lend vpon credit: 24 But to whom take heed.
25 Thy friend in iudgment help. 26 feast selde. 27 sleep
For Natures payment. 28 Thy oath lawfull keepe.
29 Drinke wine in measure. 30 For thy country fight.
31 And of beleefe in nothing be thou light.
32 Aske counsell of thy selfe. 33 Take counsell sure.
34 Fly harlots. 35 And thy minde to learne enure.
* See the note at the end of the Book vnder A.
36 Lie not. 37 Do good to good men. 38 None backbite.
39 Thy reputation hold. 40 Giue iudgement right.
41 By patience winne thy Parents to be kinde.
42 And benefits receiu'd beare still in minde.
43 Frequent the iudgment-seat. 44 and get Law-skil.
45 Vse vertue. 46 Moderate thy angry will.
47 Make pastime with a top. 48 Dice flie thou must.
49 Boast nothing to thy strength, but what is iust.
50 Despise not thy inferiour. 51 Nor desire
The good of others. 52 Loue thy wife entire.
53 Nurture thy children well. 54 Seeke not to breake
The law thou mad'st. 55 At Bankets little speake.
56 That which is lawfull earnestly affect.
57 And vnto others louebeare glad respect.

The end of the Preface.

CATO

CATO *his Diſtichs.*

THE FIRST BOOKE.

1

SIth God a Spirit is, as Poets write,
Him ſerue thou chiefely with vnſpotted ſprite.

Or thus.

If God a Spirit be, as what more ſure?
Him let vs chiefely ſerue with ſpirit pure.

2

Giue not thy ſelfe to ſleepe, watch alwayes more:
For too long eaſe encreaſeth Vices ſtore.

3

Tongue-rule a Vertue principall repute:
Hee's next to God, that keeps with reaſon mute.

4

Take heed thou be not to thy ſelfe contrary:
Who differs from himſelfe with all will vary.

5

If to mens manners thou good heed doſt giue:
When they blame others, faultleſſe none doth liue.

6 (thou loue them:

Leaue things thou know'ſt will hurt thee, though
Riches are

7

As time requires, be constant, or be light:
The wise with time his manners changeth quite.

8

Rashly, if of thy men thy wife complaineth,
Trust not; for whom thou loues't, she oft disdaineth.

9

When thou warn'st any, though hee'll take no heed,
Holding him deare, in warning still proceed.

10

Men full of words, with words doe not pursue:
All speake, but well to speake, is giuen to few.

11

Loue others well, but best thy selfe befriend:
So helpe the good, that want thee not attend.

12

Newes do not spred, lest thou the head be thought:
Hurt, not by silence, but by speech is wrought.

13

Promise not sure, on others if thou trust:
For many men speake much, but few be iust.

14

When praisd thou art, thine owne Iudge look thou (bee;
Others beleeue, euen as thy selfe, of thee.

15

A benefit receiu'd make knowne to many:
[illegible] blab it not to any.

16

Telling (youth ſpent) the acts of many a man,
Thinke on thine owne, before old age began.

17

Care not, if any whiſpering talke ariſeth:
All ſaid of him, the guiltie man ſurmiſeth.

18

When Riches flow, 'gainſt Pouertie prouide:
The laſt and firſt dayes haue not equall tide.

19

Sith we haue giuen vs a fraile doubtfull breath,
Doe not relye vpon an others death.

20

When thy poore friend giues ought of little worth
Kindly receiue, and fully ſet it forth.

21

Sith God at firſt thee naked did create,
Beare wth a patient minde thy poore eſtate.

22

Doe not feare that which doth life's period make:
Who dreads to die, life's pleaſures doth forſake.

23

If for Deſerts no friend pay thee againe,
Thy God accuſe not, but thy ſelfe refraine.

24

Leaſt thou feele want, thy gettings doe not waſt
Thinke th'art ſtill needy, to keepe what thou haſt

romiſe not twice, what can be quickly wrought,
eſt thou proue windy, that wouldſt kind be thoght

26

* *See the note at the end of this Booke vnder* B.

Vho feignes in words, and is no friend in heart,
oe thou the like: ſo Art is foyld by Art.

27

aire ſpeakers too much truſt not: for meane while
owlers pipe ſweetly, they the Birds beguile.

28

f you haue children, but no wealth to giue,
ſtruct them in good Arts, whereby to liue.

29

eare what is cheap, cheap what is deare eſteeme,
iggard or Couetous thou ſhalt not ſeeme.

30

oe not thy ſelfe what thou art wont to blame:
hen faults reproue the Teacher, 'tis a ſhame.

31

ke what is iuſt, or what ſeeme honeſt may:
r fooles require what rightly ſhould haue, Nay.

32

oe not vnknown aboue things knowne aduance:
e knowne, on iudgement; vnknowne, reſt on

33 (Chance.

doubtfull dangers ſith our life remaines:
id, thou that labour'ſt, each day for thy gaines.

The

34

Thy Mate, whō thou maiſt conquer, ſomtime ſpare,
Becauſe good friends are kept with pliant care.

35

Craving things great, ſmall, ſcare not to beſtow:
For Thankfulneſſe deare friends vniteth ſo.

36

Quarrell not with thy Friend, nor anger moue:
Ire breedeth Hatred, Concord feedeth loue.

37

When ſeruants faults prouoke thee to diſpleaſure,
Temper thy ſelfe to puniſh them with meaſure.

38

Whom thy force can, ſomtimes by ſuffrance quell:
Patience all vertues alwayes doth excell.

39

Keepe wel thy labours fruits: wants greater grow,
When to repaire our loſſe, paines we beſtow.

40

When being rich thou mak'ſt thy friends good cheere,
Bee alwayes to thy ſelfe a friend moſt neere.

The ſecond Booke.

The Preface.

If thou wouldſt learne the tilling of the ground,
Reade Virgils Georgicks, *where that skill is found.*
But if Herbes vertues thou ear'ſt more to know,
Macer *the Poet thoſe in Verſe will ſhow.*
The Roman ciuill warre to vnderſtand
If thou deſire, take Lucan *in thy hand.*
Or if thou wouldſt performe the Louers part,
Repaire to Ouid, *that doth teach the Art.*
But to liue wiſely, if thy mind bee ſet,
To me giue eare, this diſcipline to get:
By what things man doth liue from vice remote,
Come, and what Wiſedome is, by Reading note.

1

HElpe, if thou canſt, euen ſtrangers, for to gaine
Friends by deſerts, is better then to raigne.

2

Gods ſecrets, or what Heauen is, leaue t'enquire:
Sith thou art mortall, mortall things deſire.

3

The feare of Death, which is meere folly, flye:
Lifes ioyes thou looſeſt, if thou feare to dye.

4

Striue not for ought vnſure with angry mind;
Towards the truth wrath makes our iudgmēt blind

Spend

5

Spend quickly, when the cauſe it ſelfe deſires,
And ſomewhat giue when time or cauſe requires.

6

Make merry with a little, ſhun exceſſe:
More ſafe the Ship is, where the waues be leſſe.

7

Keep wiſely from thy mates, what may thee ſhame;
Leſt what offends thee onely, more doe blame.

8

Their euill works thinke not the wicked gaine:
Sinnes for a time kept hid, time doth explaine.

9

Doe not a little bodies power deſpiſe:
Whom Nature hath made weake, he may be wiſe.

10

Giue place awhile vnto thy ſtronger foes:
The Vanquiſht oft his Victors ouerthrowes.

11

Brawle not with him, whō thou doſt louing know
From the leaſt words, great ſtrife doth often grow

12

What God intends, ſearch not in ſorcerous wiſe,
Who touching thee, without thee doth aduiſe.

13

Enuy, through too much brauery come not neere
Which, though not hurtfull, 'tis a griefe to heare.

14

Be of good comfort though condemned wrong,
Nought by Iniustice gotten prospers long.

15

Of brabbling conflicts to vse repetition
After attonement, shewes a bad condition.

16

From self-praise and dispraise thou must abstaine:
For Fooles doe that, prouok'd by Glory vaine.

17

Thy gaines vse sparing: for excessiue spending,
Goods long in gathering brings to speedy ending.

18

When time or cause requires it, play the Foole,
For folly then to feigne, is wisdomes rule.

19

Shun Luxury and Auarice, for those
As each the other) thy good name oppose.

20

Beleeue not them, that still are babbling much,
For little credit is allow'd to such.

21

In drinke offending doe not that accuse,
The fault's in thee that do'st Gods guift abuse.

22

Commit thy minde to a companion sure,
To a Physitian good thy bodies cure.

23

At vndeſeruers weale greeue not at all:
The bad be cocker'd for their greater fall.

24

Arme thee to beare each caſuall diſtreſſe,
For what thou haſt foreſeene doth hurt thee leſſe.

25

Be not diſmaid though croſt, but Hope retaine;
For with all men, Hope doth in death remaine.

26

Let not that ſlip, which thou ſhalt fitting finde:
Time hath much haire before, but none behinde.

27

Weighing things paſt, for what's to come prouide,
Follow that God which lookes on either ſide.

28

Fare ſometimes, to grow ſtronger, with leſſe meaſure;
Many to health, few things are due to pleaſure.

29

The peoples iudgement ſcorne not thou alone,
Leaſt while thou ſcorneſt many, thou pleaſe none.

30

Chiefly regard thy health which is the chiefe,
Blame not the times that wrought'ſt thy proper griefe.

31

* *See the note at the end of the Booke vnder* C.

Regard not dreames, for what we wiſh awake,
That thing in ſleeping doth our ſences take.

The

The third Booke.

The Preface.

Thou (Reader) that heereto thy minde doſt giue,
Shalt heere learne precepts teaching well to liue:
Be ſtor'd with Leſſons, learne while thou haſt breath,
Life without Learning doth reſemble death:
Much good thou receiſt, if thou this reſpect,
If not, thy ſelfe, not me thou doſt neglect.

1

Liuing vpright, the ſland'rers words deſpiſe:
All tongues to rule, in vs no power lyes.

2

Brought for a witnes, thy friends fault conceale,
In what thou canſt, yet with thy Honours weale.

3

Of ſmooth and flattring ſpeeches take thou heede:
For Truth is plaine, but lyes doe cunning need.

4

Flie dulneſſe (ſloth of life) for when the minde
Growes weake through idleneſſe, the fleſh is pinde.

5

Mirth ſometimes mingle with thy care and paine,
That any labour thou mayſt well ſuſtaine.

6

Carpe neuer at anothers word or deed,
Least the like measure doe from him proceed.

7

Least all speake ill of thee, keepe and increase
Those goods that fall to thee by friends decease.

8

If thou be rich in age, before it ends
Be liberall and no niggard to thy friends.

9

To no mans Counsell profiting be nice,
Much lesse despise thy seruants good aduice.

10

If treasure as thou didst, thou canst not hoord,
Contented liue with what the times affoord.

11

* See the note at the end of the Booke vnder D.
For goods beware thou marry not a wife,
Nor keepe her, if she lead a shrewish life.

12

By patterne learne to fly or to pursue,
The liues of others teach vs what to doe.

13

Try nought aboue thy strength, least ouerswayd,
Perforce thou leaue thy worke in vaine assaid.

14

Conceale not what thou know'st vniustly done,
Lest thou seeme willing the same course to runne.

15

Vnder Lawes rigour craue the Iudges aide:
For Lawes themselues with right would be allaide.

16

Take thy deserued pennance without grudge,
And being faulty, be thy proper Iudge.

17

Read much and daily more; the Poet sings,
Though not still credible, miraculous things.

18

Vse few words at a Feast, least thou be nam'de
A prater, while thou would'st be ciuill fam'de.

19

Thy angry wife's bad language doe not feare,
For women worke deceit with euery teare.

20

Thy gettings vse, but seeme not to abuse;
All gon, the spend-thrift others goods pursues.

21

Stand not in feare of thy thred-cutting Fate,
Seeing lifes euils it doth terminate.

22

Thy wifes tongue suffer, if she thrifty be,
Else not to beare, yet brawle, is worse in thee.

23

Intirely loue thy Father and thy Mother,
Neither, to please the one, displease the other.

The fourth Booke.

The Preface.

If thou would'st liue in quiet, and thy heart,
From vices drowning vertue keepe a part:
These Precepts throughly reade and beare in minde,
Where somewhat vainstruct thee thou shalt finde.

1

IF thou would'st be heart-happy, wealth despise,
Which they that doat vpon, liue beggar-wise.

2

If that may please, which doth at need auaile thee,
Natures commodities will neuer faile thee.

3

If through ill-husbandry thy substance fall,
Blame not blinde *Fortune*, which is not at all.

4

Loue coine for vse, not for it's glitt'ring sight,
In which no vertuous man doth take delight.

5

Looke to thy health enioying worldly pelfe,
The Rich man sick hath gold, but not himselfe.

6

Since thou endur'st thy Masters rod at Schoole,
Thy Father chiding, gently beare his rule.

7

Trade in commodious things, and thoſe eſchue
Whereof thou fear'ſt no profit will accrue.

8

Giue at once asking what thou ſafely can:
For 'tis a gaine, if to a worthy man.

9

Search out without delay what thou ſuſpecteſt,
For oft that hurts, which thou at firſt neglecteſt.

10

When thou art caught in *Venus* pleaſing ſnare,
Of Gluttony (the bellies friend) beware.

11

Of all wild beaſts when thou would'ſt be affraid,
Take heed leaſt man alone doe thee inuade.

12

When as thy Body doth in ſtrength ſurmount,
Be wiſe, and men will valiant thee account.

13

Repaire to him that loues thee, if ought grieue thee:
A faithfull Friend can beſt in minde relieue thee.

14

For thy offence why mak'ſt thou beaſt-oblation?
'Tis folly by ſuch meanes to ſeeke ſaluation.

15

When thou deſireſt a true Friend or mate,
Aske after his life paſt, not his eſtate.

16

Shun this name(Niggard vse thy gotten store:
What good does wealth to him that liueth poore?

17

If thou desire in life an honour'd name,
Fly vicious pleasures that would thee defame.

18

Mocke not old age, thou being wise in thought:
For man through age to childishnesse is brought.

19

Learne something, for if Riches doe deceiue thee,
Art wilbe firmely thine, and neuer leaue thee.

20

With silence note what euery one doth say:
The Speech mens manners hides, and doth bewray.

21

Though thou hast gotten Learning, doe not cease:
Practise, as Care the Wit, doth Art increase.

22

Death feare not much, who holds at little rate
This present life, dreads not his future fate.

23

Learne of the learned, and th'vnlearned teach:
The doctrine of good things ought far to reach.

24

Thy health desiring, Nature drinke to please:
Pleasure excessiue breeds an ill disease.

25

What thou hast prais'd in publike, and approou'd,
Blame not (I counsell thee) through lightnes mou'd.

26

When Fortune smiles on thee, beware her frowne:
Yet hope to rise when she hath cast thee downe.

27

Leaue not to learne, Knowledge from study spring-(eth,
And long Experience rare wisdome bringeth.

28

Praise meanely, for whom thou dost oft commend,
Time will declare how much he is thy Friend.

29

Blush not to learne, for knowledge doth commend:
But those that will not learne, shame doth attend.

30

Strife, oft with pleasing Lust and wine is had:
What's good in them, embrace: and flie the bad.

31

From sad and still men thy selfe safely keepe:
Perhaps the calmer water lyes more deepe.

32

When want prouokes thee to feele sorrow-smart,
Weigh how much worse then other men thou art.

33

Trie to thy strength; for by the shore to row,
'Tis safer then to sayle where Seas doe flow.

Against

34

* See the Note at the end of this Booke vnder E.

Against the iust peruerslly striue thou neuer:
Wrongfull vexations God doth punish euer.

35

Loosing thy goods, doe not with griefe complaine,
But rather ioy that thou didst wealth attaine.

36

Our goods, 'tis grieuous by mishaps to leaue:
Yet losse by friends we gently must receiue.

37

Trust not to length of life; where e're we run
Death followes, as our shadowes in the Sun.

38

* See the Note at the end of this Booke vnder F.

Let Calues grow for the plough and Incense burne:
Gods wrath with slaughtred Beastes you cannot turne.

39

Yeeld, hauing harme, to Fortune and the strong:
For he thy cause may right that did the wrong.

40

Reproue thy selfe when thou hast ought offended:
In healing wounds, griefe is by griefe amended.

41

Thy old Friend altred, doe not thou detect,
But the prime-pledges of his loue respect.

42

More loue to purchase, each good turne requite,
Least a Loose-office thou be termed right.

43
Lodge not suspect, lest thou still wretched be:
Death with suspitious men doth best agree.

44
Though slaues thou call'st all those that thou hast (bought,
Of earth, like them, remember thou art wrought.

45
The first occasion must be quickly taken,
Lest thou too late seeke what thou hast forsaken.

46
In bad mens sudden end reioyce thou not:
They happy die that haue no vicious blot.

47
If poore, thou hast a wife of blemisht fame,
See thou abhorre a friends vnfriendly name.

48
Much hauing learned, seeke as much againe:
Nor (as vnfitting to be taught) abstaine.

The Authours Conclsion.

49
That I write Verse in plaine Prose, maruell you?
The Sences briefenesse bred them two by two.

The Translators Conclusion.

50
And if you maruell why I these translate.
Peruse my Preface, which doth all relate.
And so these Rimes I terminate.

Nat

Note, that in all the three Tables following, b. ſtands for Booke of Diſtichs, and d. for Diſtich. So ſp. ſtands for ſhort precept.

The firſt Table directing to Leſſons for

A

Ambitious men, b. 2. d. 6.
Angry men, ſp. 20. 46. b. 2. d. 4.
Aſtronomers, b. 2. d. 2.
Attempters, b. 3. d. 13. b. 4. d. 7 33.

B

Babblers, b. 1. d. 3. 12. b. 2. d. 2. 20 b. 3. d. 18.
Backbiters, ſp. 38.
Bachelors, b. 3. d. 11. b. 4. d. 15.
Blabbers, ſp. 5, b, 1. d. 3, 12. b. 2. d. 7.

C

Careleſſe men, ſp 5, 13, 15, 18, 23, 24, 32. 33, 39, 53. 57. b. 1. d. 2, 18, 40. b. 2. d. 24 26. 27. b. 4. d. 4, 11, 45.
Carpers, b. 1 d. 5, 30. b. 3. d. 6.
Children, ſp. 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 16, 17, 21, 22, 27, 29, 34, 35, 36, 38, 41, 45, 46, 47, 48, 50, 55. b. 1. d. 1, 2, 3. b. 3. d 23. b. 4. d. 6. 19.
Chooſers of Friends, b. 4. d. 15.
Clyents, ſp. 11, 12, 32, 33, 46, 51, 56. b. 1. d 6. b. 2. d. 10, 14. b. 3. d. 13, 15. b. 4. d. 7, 34, 35, 49.

Company-keepers, sp. 7,10,19,34. b 1. d. 7,14,17,
b 2 d 11,16,18,20,29. b 4 d.31.
Concealers, b 2. d 7. b 3. d. 2. 14.
Conquerors, b. 1. d. 38.
Contenders, b. 1. d 34. b. 4. d. 34.
Couetous men, sp. 51. b 2. d. 19. b. 3. d. 8. b. 4 d. 1,
2, 9, 16.
Creditors, sp. 23, 24. b. 1. d. 13.
Credulous men, sp 31, 33

D

Debtors, b. 1, d. 13.
Disturbers, b. 2. d. 4.
Dissemblers b. 1 d 26.
Dreamers, b 2. d. 11.
Drunkards, sp. 29. b. 2. d 21, 28, 30 b. 4. d. 17. 24, 29.

F

Fearers of danger, b 4 d. 43.
Fearers of Death, b. 1. d. 22. b. 2. d. 3. b. 3. d. 21.
b. 4. d. 22.
Flatterers, b. 1. d 26, 27.
Flattered men, b. 1 d 26, 27. b, 2. d 3.
Fortune tellers, b. 2 d. 12.
Friends, b 1. d. 9, 11, 36. b. 2. d. 5, 11, 22. b. 3. d 2.
b. 4 d. 13, 15, 36, 41.
Friends fayned, b. 4. d. 47.

G.

Gamesters, sp. 47, 48. b. 2. d. 18.
Giuers, sp 23. b. 1. d. 15, 23. b. 2. d. 15. b 4. d. 8.
Gluttons, b. 2. d. 28, 30. b. 4. d. 17.

Gricued

Grieued men, b.4. d.13.
Guests, ſp 55. b.3.d.18.

H

Heyres, b 1, d. 19 b 3.d.7.
Houſholders, ſp. 18. b.1. d.29,40.
Husbands, ſp. 52. b,1. d. 8. b.3.d.10,19,22 b.4. d 47.

I

Inconſtant men, b. 1 .d.4,30.b.4.d.25.
Inferiours, ſp. 12 b.2.d.10.b.4 d.39.
Intruders, ſp. 8.b. 1.d,8.
Iudges, ſp. 40.b.1.d.14.

L

Labouring men, b 3. d.5.
Lawyers, ſp. 2,5. *Lenders*, ſp.23.
Liberall men, ſp.37.
Little men, b. 2. d.9.
Looſers, b.4. d.36. *Lyers*, ſp.36.

M

Maſters, b.1.d.8,37.b.3.d.9.b.4.d 44.
Medlers, ſp 18. *Men*, b.4 d.11.
Mockers, ſp. 21,22. b.4.d.18.

N

Newes-carryers, b,1, d,12.
Niggards, b,1.d,29. b.4.d. 1,16,

O

Offenders, b,2 d,7,8,22 b. 3 .d.16.b 4 d,4,40.
Old men, b 1. d,16 b:3 .d.8.b,4,d,18.
Oppreſſed men, b.2.d,14,b,3.d,15.b,4 d,39.

P

Parents sp. 53. b. 1. d. 28.
Politicians, b. 1. d. 7. 26. b. 4. d. 20. 31.
Poore men, b. 1. d. 21. 28. b. 2. d. 6. 25. b. 3. d. 10. b. 4. d. 26. 32. 35.
Praisers, b. 4. d. 28 *Prais'd men*, b. 1. d. 14.
Prodigals sp. 13. 26. b. 1. d. 11. 24. 39. 40. b. 2. d. 17. 19. b. 3 d. 7. 20 b. 4. d. 3.
Promisers, sp 28 b. 1. d. 13, 25.
Proud men, sp. 10. 19. 50. b. 2 d. 13.

Q

Quarrellers, sp 30. 45. b. 1. d. 34, 36. b. 2 d. 11.

R

Rash men, sp 32. *Readers* b. 3 d 17.
Receiuers, sp. 42. b. 1. d. 15, 20 b. 4 d. 42.
Rehearsers of others liues, b. 1. d 16.
Reioycers at others death, b. 4. d 46.
Remembrers of striue, b. 2. d. 15.
Repiners at others good, b. 2. d 23.
Rich men, b. 1. d. 18, 4. b 4 d. 1, 4, 5, 26.

S

Sacrificers, b. 1. d. 1. b. 4. d. 14, 38.
Schoole-boyes sp. 15, 16, 17, 35, 47, 48 b. 2. *preface*, b. 3. d 17. b. 4 d. 19, 21. 23, 27, 29, 48.
Scorners sp 21, 22. b 3. d 9.
Self prayers and dispraisers, b 2 d. 16.
Self conceited men, b. 2. d. 29.
Serchers of secrets, b. 2. d. 2. 12.
Seruants, sp. 11, 15 b. 4 d. 44.

Sick-men, b.4.d.5.13. *Simple men*, b.3.d.3.
Slouens, ſp.9.
Sluggards, ſp 27.b.1.d.2.b.3 d.4.
Souldiers, b.2 d 9.10.
Sorcerers, b 2 d.12.
Still men, b.4 d.31.
Strong men, b.1.d 38.b.4.d.12.
Students of the Law. ſp 6,43,44.b.4.d.48.
Subiects, ſp 11.
Superiors, ſp.12,30.b.1.d 38.
Suſpitious men, b 1.d 17 b.4 d.9,43.
Suiters, b.1.d.31,35. *Swearers*, ſp 28.

T

Talkers, b.1 d.3,12 b.2.d 2,20.b.3 d.18.
Trauellers, b.1.d.6.

V

Vanquiſht men, b.2.d.10.
Vnmuſt men, ſp.29.51,54,56.

W

Weake men, b.2.d.9 b.4.d 39.
Well-liuers, b.3.d.1.
Whoremongers, ſp.14,34.b.4 d.10,17,29.
Witneſſes, b.3.d.2.
Wiues, ſp 11.
Worldings, b.1.d.33.b.4.d.37.
Writers, b.4.d 49.

Y

Yongmen, b.4.d 18.

The end of the firſt Table.

The

The second Table, directing to Copies, &c.

A Sp. 32. b. 1. d. 7, 15, 31. b. 2. d. 23, 24. b. 4 d. 34.

B sp. 9. 41. b. 2. d. 11, 14, 20, 25. b. 3. *Preface*, d. 2, 12. b 4. d 29.

C sp. 7 b. 1. d. 17, 35. b. 2. d. 32, 30. b 3. d. 3, 14.

D sp. 29, 50. b. 1. d. 22, 39, 30, 32. b. 2. d. 9. b. 4 d 22.

E b. 2. d. 13.

F sp. 43. b. 1 d. 27. b. 2. d. 16, 28. b. 3. d. 4, 11. b. 4. d. 14, 31.

G 1. d. 2. b. 2 d. 2, 10 b. 4. d. 18.

H b. 2. d. 1.

I b. 1 d. 1, 5, 23, 28, 33. b 2. d. 21. b 3. d. 8, 10, 23. b. 4. d. 1, 2, 3, 17, 46, 47.

K sp. 5. b. 1 d 39 b. 2 d. 7.

L sp. 18, 36. b 1. d 6. 11, 24 b. 2 d. 26. b 3. d. 1, 7. b. 4, d. 4. 5, 19, 23, 27, 35, 38. 43.

M b. 1. d. 10. b. 2 d 6. b. 3. d. 5. b. 4. d. 18, 42, 48.

N sp. 22, 47, 53. b 1. d. 12.

O b. 2. d. 15. b. 3. d. 3, b. 4. d 11, 36.

P b. 1. d. 13, 25 b. 4 d. 28.

Q b 1. d. 36

R b. 1. d 8. b 2 d. 31. b 3, d. 17 b. 4. d 13, 40.

S b. 1. d. 1, 19 21. b. 2. d 4, 5, 19. b. 3. d 21. b. 4. d. 6, 9, 16, 30, 37.

T. sp.

T sp. 1,13,25,56. b. 1. d. 3, 4, 16, 34. b. 2. d. 3, 8, 17, 29. b. 3. d. 9, 13, 16, 19, 20, 22. b. 4. d. 7, 21, 24, 33, 41, 44, 45.

V b. 3. d. 1, 18.

W b. 1. d. 9, 14, 18, 20. 26, 37, 38, 40 b. 2. d. 12, 18, 27. b. 4. d. 10, 12, 15, 20, 25, 26, 32.

Y b. 4. d. 39.

For X. and Z. you may vse these verses.

Xerxes *a million brought, as* Greeces *foe:*
But from a few had shamefull ouerthrow.
Zaleucus *his owne law to satisfie,*
His sonne being guilty, with him lost an eye.

The end of the second Table.

The third Table, for the adorning *of the house, &c.*

viz. the

Hall or Dyning-roome, sp 9, 26, 29, 55. b. 1. d. 3, 10, 6, 17, 24, 36, 40. b 2 d. 1, 6. 16, 17, 19, 21, 28, 30. b. 3 d. 5, 6, 8, 18, 20. b. 4. d. 3, 5, 10, 24, 28, 30.

Chamber. sp. 1, 14, 15, 18, 27, 34, 52, 53. b. 1 d. 1, 2, 19, 21, 22, 23, 28, 29, 30, 33, 37, 39. b 2. d. 2, 3, 8, 12, 13, 14, 21, 22, 25, 27, 30, 31. b. 3. d. 4, 5, 10, 12, 21, 22 b. 4. d. 5, 10, 13, 17, 22, 30, 32, 34, 35, 37, 39, 44, 46.

Study,

Studie, or Counting-house, ſp. 8, 13, 23, 28, 31, 51, 54. b. 1. d. 8, 11, 13, 18, 24, 25, 28, 37, 39. b 2. d. 7, 8, 17, 18, 22, 23, 24, 25, 26, 27. b. 3. d. 5, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 21, 25, 26, 31. 32. 33, 35, 36 39 40, 41, 42, 43, 44, 45, 47.

Shop or Office, ſp. 4, 5, 15, 21, 27, 34, 47, 48. b. 1. d 17. b 3. d. 4, 14, 16. b. 4. d 3, 7, 17, 19, 21, 29, 35, 36.

To conclude, *for the*

Schoole, ſp. 4, 16, 17, 21, 27, 35, 36, 41, 47, 48, 50. b. 1. d. 2, 28. b. 2 *Preface*. b. 3. *Preface*. d. 4, 16. 17, 23. b. 4. d 6, 19, 21, 23, 27, 29, 48.

Thus endeth the third Table.

Such of the ſhort Precepts as are meet to adorne the Roomes before mentioned, and *the Schoole, ſelected and orderly compoſed in Meter for the ſame purpoſe. viz.*

For the Hall, or Dining-roome.

AT Bankets little ſpeake, Feaſts ſeldome make.
Be cleanly, and thy Drinke with meaſure take.

For the Chamber.

To God pray humbly. Sleepe for Natures due.
Love thy wife truely, and a Whore eſchew.

Looke

Short precepts selected.

Looke to thy charge and well thy children breed,
Liue chaſtly, and to thy affaires take heed.

For the Study or Counting-houſe.

Come not to priuate talke without requiring,
Saue well thy goods, not other mens deſiring:
The law thou mad'ſt, to ſuffer be not loth,
And haue a care to keepe thy lawfull oth:
Lend vpon Credit, but whom aduiſe,
Nor of beliefe be light in any wiſe

For the Shop, or Office.

Thy Maſter feare, mocke none, to nature ſleepe,
What's to thy charge committed, ſafely keepe:
Be diligent, ſhun Harlots conuerſation;
Flie doubtfull games, vſe harmeleſſe recreation.

For the Schoole.

Thy Maſter feare, ſleepe nature to ſuffiſe,
Mock none, nor meaner then thy ſelfe deſpiſe:
Thy Parents fauour let thy patience gaine,
Lye not, read bookes, and beare them in thy braine:
To Vertuous diſciplime thy minde apply,
Play with the Top, and games of hazzard fly.

Neceſſary

Neceſsary Notes (wherewith I thought not fit to trouble the margents) which are to *be paſſed ouer, vntill ſome of the Precepts in* this Booke doe thereunto ſeuerally *direct you, as I haue mentioned in my Preface.*

A

Which counſell is good, but not good enough; for wee muſt doe good for Gods ſake, not onely to good people, and ſuch as be thankefull or worthy, or our friends, but alſo to the wicked and vnthankefull, and to our Enemies, to the end that wee may be the Children and Imitators of our heauenly Father, who cauſeth his Sunne to ſhine, aſwell vpon the euill as the good, and giueth his raine both to the iuſt and vniuſt.

B

But Chriſtian charity commands, that we ſhould not render euill for euill, but contrariwiſe, good for euill, and that we ſhould loue all men truely and from our hearts.

C

This is meant by ordinary dreames; not ſuch viſions, whereof the Scripture in diuers places makes mention, for thoſe, in reſpect they are of God, wee ought

ought both to regard and beleeue.

D

Nay rather you muſt keepe her till death, if you once marry her; though ſhe proue neuer ſo ſhrewiſh or troubleſome. For by Chriſts Law, a man may not leaue his wife for any cauſe except Adultery.

E

This is well ſayd, but not well enough. For we ought not to ſtriue peruerſly with any man though vniuſt, nay, if we will hearken to Chriſt, wee muſt contend in no wiſe, neither iuſtly nor vniuſtly.

F

Yet God is not pacified with Incenſe, but (according to the cuſtome in the old Teſtament) the Church kept this Inſtitution which muſt be referred to another ſignification. For you may not thinke Almighty God commandeth that Frankincenſe ſhould bee brought to him from *Arabia*: but this Frankincenſe which God requireth vs to offer vnto him, and from which hee taketh the ſauour of ſweetneſſe, to wit, prayers proceeding from a true faith and a pure heart wherewith God is properly delighted and appeaſed.

The laſt end.